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what the Bible teaches, but what it does *not* teach. Those who make these discoveries, do it more or less innocently. When the discovery has once been made, it is extremely difficult to persuade them that it is a sort of negative discovery, that is, a discovery of something which really does not exist in the place in which it is supposed to be found. Now it would seem that if the discovery of results which are *not* results, (and this is the character of a large number of the so-called results) is Bible study, some other name must be chosen for that work which produces genuine results. We cannot believe (3) that a correct definition of the term *Bible study*, would include that effort, made by many and closely connected with the last, which is prompted by a desire to prove that the Bible does *not* teach anything. It is possible to draw a line between (a) endeavoring to make the Bible teach everything and anything, and (b) trying to show that it teaches nothing. There are still other varieties of so-called Bible study which do not deserve the name, of which we may mention but two. However necessary and important the study of the word of Scripture may be, and by this we mean all investigation which deals with the forms, construction and meaning of words, or the historical setting of the thought,—in other words the *intellectual* part of the work, Bible-study (4) which stops with this, is not in a true sense study of the Bible. Nor (5) is the study of the spiritual part rightly to be reckoned as Bible study, when it is not based upon and closely connected with the intellectual study. One may say that all these are, in a sense, Bible study. True, but in what sense? A true definition would, probably, indicate a kind of study obtained from the union of the two last mentioned, neither of which, by itself, may justly lay any claim to the appellation.

The Study of the Messianic Element in the Old Testament.—The exact amount and character of the Messianic element is difficult to determine. One student finds it everywhere. Another, more careful and critical, discovers it but seldom. Yet it is true that Christians, for the most part, love the Old Testament and study it, that they may better appreciate and understand the Christ whom they believe to have come, and with whose coming these Old Testament Scriptures had, as they regard it, so much to do. It would not be strange then, if Christian interpretation of such passages differed greatly from the Jewish interpretation of the same. Nor need we be surprised if the interpretations proposed by Christians should, in many cases, even be distasteful to Jewish scholars. In various ways we have been informed that the discussion, merely, of such subjects, is regarded with disfavor by Jews. For the publication of articles of this character, in recent numbers, the STUDENT has been censured severely, both publicly and privately. But is this just? Will Christian scholars consent to do away with the study of those portions of their Scripture which present to them the most interesting field for investigation, and upon which they build in part the foundation of their belief, because, forsooth, the results of their study are different from those accepted by their Jewish brethren? Would Jewish scholars have them do this? Do they expect, ought they to expect such deference to be paid to their feelings? It is not only the privilege, but the duty of every man to teach that which he believes, and the publication of one's opinions cannot be made dependent upon either the wish or the feelings of another. We appreciate the fact that such discussions cannot interest the Jewish portion of our constituency. We greatly regret it; but we cannot, for this reason, consent, in accordance with a kind sug-

gestion to this effect, to omit henceforth the publication of such articles. Nor do we believe that the *highest* class of Jewish papers and Jewish scholars would desire this to be done.

Jewish theories of Messianic Interpretation.—The question often occurs to Christian students, in accordance with what theories do Jewish scholars interpret these so-called Messianic passages? While much that is regarded as Messianic by Christians, is not so regarded by Jews, there still remains a large amount of that which both will accept as referring to a coming Messiah. This element is recognized by both. A recent writer* enumerates four distinct theories advanced by Jewish theologians of different schools, in accordance with which these portions are interpreted. (1) A theory which may be called the *regal* theory. Those who accept this believe that a Messiah shall at some time appear as Israel's King. This Messiah will be Davidic, but not divine. He shall gather them together from all lands and lead them back to Palestine. As their king he shall take vengeance upon those who for so long a time have oppressed them. His reign shall be a prosperous, glorious and everlasting one. This King is not to suffer. Those predictions concerning a suffering Messiah refer, according to this view to the sufferings of some prophet, or to those of the nation as a unit. (2) A second theory is that of the *Two Messiahs*. A Messiah ben Joseph and a Messiah ben David shall appear at the same time. In the sufferings of the former all predictions of the one kind will find fulfilment, in the deliverance of Israel, wrought out by the latter, the second class of predictions are fulfilled. The former dies in the war with Gog and Magog. The latter reigns forever. (3) A third theory is that of a *Messianic Atonement*. Some believe that an atonement for human sin will have been made in Paradise by the Messiah before his appearance on earth. This atonement will be made by suffering of the most intense character. Others, we are told, suppose that the Messiah has already been born, but that he has not yet manifested himself, and that at the present time, and indeed, until the time of his manifestation he is engaged in making atonement for Israel's sins. (4) A fourth theory is denominated the *No-Person* theory, in accordance with which the Messiah is supposed to be an age of prosperity and, in no sense, personal.

➤BOOK NOTICES.◀

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

BIBLICAL STUDY.†

Upon opening a book on *Biblical Study*, by an author who occupies a prominent position in a leading theological seminary, who is the editor of a denominational Review, which may safely be regarded as the best Review in the country, and who has had many years' experience in the work of teaching the Bible, a reader

* Burnham's *Old Testament Interpretation*, pp. 184, 185.

† *Biblical Study: Its Principles, Methods and History*. By Prof. CHAS. A. BRIGGS, D. D. New York: Charles Scribner's Sons. 8x5. Price \$2.50.